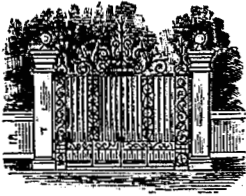


Outside the Gates.

WOMEN.



The Sesame Club have acquired the lease of No. 28, Dover Street, the house adjoining their present premises, No. 29, from the trustees of Lord Clarendon. The new house, in addition to some excellent club rooms on the ground and first floors, will afford accommodation for about ten bed rooms, which will be at the disposal of lady members. The new house will be opened as soon as possible after Christmas, when the combined premises will make a most convenient club house.

The Legislative Council (Upper House) of Victoria, has presumed to reject a Bill for the enfranchisement of the women of the Colony, although it passed the Victorian Legislative Assembly (Lower House) by 52 votes against 29. This will be bitterly disappointing to the women, and proves the danger of "Monsieur Veto" where their affairs are concerned.

The arguments trotted out against the enfranchisement of women were of the time-honoured Hee-Haw style, and served their purpose with those initiated in donkey talk. They do not, however, convince the intelligent species of animal.

It has been remarked that one of the most curious points about this year's Annual Congress of German Social Democrats, at Stuttgart, is the prominent part taken by women delegates. In almost every case their speeches represented the extreme, or revolutionary, left of the party. They would hear nothing of compromise or caution.

The truth is women have more at stake than men. The progress of Social Democracy means the equality of sex before the Law. A slave who realises his degradation has no use for life, but to effect his emancipation. The pity is that so few slaves do realise their degradation. Women are disfranchised, because the large majority have no self-respect, and have not even yet realised the contempt in which they are held by men, that they should dare to deny to them the divine gift of reason, and thus class them *legally* with the brute beasts. The whole question is an economic one, when women of all classes refuse to be bought and bribed, men will realise that they have other functions than those purely animal, and they will be free. The horrible wealth of our nation, and the luxury in which men keep "their women" will inevitably prolong the struggle in this country. If we, working women are to wait till the leisured classes demand enfranchisement, we shall all die in chains.

The Federation of Women's Clubs at Topeka, Kansas, has forcibly condemned and protested against the publication of "The Women's Bible." This product of higher criticism, modern thought, private interpretation, and sex justice, was edited by a party of lady revisers. The Topeka clubs declare this revised version to be written in a "flippant, coarse and inelegant style," and to be "a flagrant attack upon things that the federation holds to be sacred."

NATIVE WOMEN IN CENTRAL AFRICA.

I HAVE been asked to write on the above subject a short paper, gathered from my experience of African girls and women during a residence of twenty years in the Zanzibar Mission. Perhaps, writing for the NURSING RECORD, I had better preface my remarks by saying that I am not a nurse, and therefore speak with diffidence on some of the points mentioned below.

I have formed a high opinion both of the ability and character of the majority of young African women. Those in Zanzibar come from various tribes which live hundreds of miles apart, speak different languages, and have different customs; and therefore, they shew even greater variety of character than one observes in individuals of any one nation either in Europe or in Africa. My own work is specially that of training teachers to work in our large Girls' School on the island of Zanzibar, or in our Mission Day Schools on the mainland. These girls receive an education somewhat resembling that in a National School, but with some important modifications. For instance, a great deal of time is given to teaching English, chiefly with the hope of enabling them to read English books; a great deal of time also is given to Church History, of which they are very fond; geography taught specially with reference to the life and customs of different peoples, and the productions and nature of their countries, is a very favourite subject; and the teachers learn to do Church embroidery, and succeed very well. Those girls who are training to be teachers are taught to manage classes, to construct time tables, and to consider beforehand the difficulties they are likely to meet with in the mainland schools from the girls' parents, who are many of them heathen and quite uneducated. This is not an easy work, especially for a young married woman with little children of her own such as all our mainland teachers are. Africa as yet is not sufficiently Christianized, or even civilized, for single women to take such posts and live alone in safety. But some of our former pupil teachers are now carrying on such schools in a true missionary spirit, respected and valued. One wrote to me a little time ago from Lake Nyassa saying there had been an examination at the school, and her girls had done very well in geography and scripture. Nothing seems to rejoice them so much as when any of their scholars are thought fit to be made catechumens, or later to be baptized. And in the school at Mbweni I find it quite possible, on occasion of any emergency or pressure, to tell one of the senior teachers or pupil-teachers to take entire charge of the schoolroom, and to leave it to her with perfect confidence. Of capacity I am convinced they have plenty. Then as to their characteristics. They are very affectionate, and will do almost anything for a person whom they really love, even things which are hard and need self-denial. Our best girls will do the same from a sense of duty without any special affection, but only our best ones. The tendency of Africans is to follow a leader, to attach themselves to some one person and loyally to obey that person, while very likely they are not easily guided by any other. If they think a person *loves* black people they are attracted; if they think she only wants to make use of them, even if she is kind, she gets no influence. One of our best natives said to me on my asking him one day *what* it was that black people most disliked in white ones, "well bibi, I will tell you, it is if a white person does or says anything which seems to mean 'you are not a man the same as me.'" This sounds an awkward

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